SABBATH SERVICES.

Dr. J. W. Ray, at St. Luke's, Finds a Parallel Between Life and the Falling Leaf.

Christ's Gospel the Tidings of Good Cheer Which Beautifies the Bearer.

How Men Find Their Highest Good in Carrying Re ligion Into Daily Life and Business.

Decadence the Law of Nature-Develope ment the Rule of Spirit.

THE COMING OF CHRIST.

CHAPLAIN WILLS, AT THE MOUNT VERNON CHURCH, EXPOUNDS THE PROPRECY OF

"How beautiful upon the mountains are the feet of Him that bringeth good tidings, that published peace; that bringeth good tidings of good, that published selvation; that saith unto Zion, thy God reigneth!"—Isatah, chap. III, verse 7. The prophecy of Isaiah, said the preacher,

has been noted above all other books for its poetical beauty and gorgeous eloquence. It has been called the Fifth Evengelist, for it speaks in glorious words of Christ, of His kingdom and of its triumphs, not only in the past, but in the future.

ringion and of its trumpis, not only it the past, but in the future.

The text has reference to that grand and glorious dispensation of which He is the author and advocate.

The prophet describes scenes which have occurred and forshadows events which will occur in the future. The manner of Christ's coming is described in a way which proclaims greatness in itself. He is first described as sitting on the mountains or walking in the valleys. He is the bearer of good tidings, and He himself is the greatest and best of these good tidings. He is able to save even to the uttermest, and it is impossible for us to comprehend how wonderful are these good tidings. They contain everything. They have all power to console the sons of affliction These tidings proclaim, with all sincerity and These tidings proclaim, with all sincerity and truth, that though your sins be as scarlet and sorrow wherever the earth holds them, they shall and can be made as white and pure

The tender hearted Jesus says, "Come unto me," and He says it to all, for no one is so wicked that he cannot be saved through Him. Christ wants every one to come just as he is, and not stop or wait to make any changes in his attire, for He offers to save you just as he finds you. Men are naturally the enemies of God. The carnal mind is in enmity to God and His ways. He is angry every day, for we have laid ourselves liable to His condemnation, and would continue to do so but religious transitions. to His condemnation, and would continue to do so, but religion steps in and acts the part of peacemaker and does all in its power to reconcile the people to their Lord. The legacy of Christ is richer than all the wealth of the nations of the earth, and it is only of late that the eyes of man have been opened so they could see the riches of salvation. They have been made partakers of the peace of God which surpasseth all understanding. He brings good tidings of good, and by so doing has met all requirements and supplied all things and all people, for it is said, 'In Thy presence there is fullness of joy.' His power lifts us up from the paths of shame to places of honor, and we are placed on a level with Christ and the angels, and we then become the sons of God, and shall be as He is. The gospel of Christ publishes salvation to all men of all classes and of all ages who are groping their way through derkness for wages of the surpassed in the Hist.

and of all ages who are groping their way through darkness for want of light. His word furnishes that light. He left His native paradise to save those who were lost, and He has offered them a salvation complete in everything. The sweetest message ever sent from Heaven was "Christ Jesus, come into the world to save sinners;" and He come into the world to save sinners;" and He came not simply to save them from physical death, but from that death which destroys the soul. Salvation by Jesus Christ is what we want, and He is here to give that all-saving salvation to all who will come and take it. That Saviour we love and in whom we believe is the Ruler as well as the Redeemer of the world, and He watches us by day and by night that no evil shall come to us. Christianity is moving grandly forward, and no power on earth can grandly forward, and no power on earth can stop its progress. Those who wish to be saved must full in and follow in the train or abide the consequences. For the seventh angel is preparing to sound the truth that the kingdoms of this earth have become the kingdoms of Christ Jesus. The world is growing better and wiser from year to year, and the day is not far distant when the joy ful shout will be heard in all the world and

in heaven that the Lord God Omnipotent reigneth." THE MUTABILITY OF EARTH.

REV. J. WAINWRIGHT BAY'S COMMENT ON ISAIAH AT ST. LUKE'S P. E. CHURCH. From that poetical text of Isaiah, sixtyfourth chapter and sixth verse, "We all do fade as a leaf," Dr. Ray preached a sermon full of beautiful imagery and tender thought. Said he: "There are three books which God has written—the book of nature, the book of conscience, and the Bible—and these three in an important sense agree in one. Let us to-day, in the light of conscience

and the Bible, turn over a few leaves, sere and yellow, and getting less and less, in the book of nature, even as the prophets and the Saviour illustrated their preaching by the same—'this elder Scripture, writ by God's

1. This fading away is universal. "We all do fade." There are trees that fade so slowly they are called "evergreens," but even such

So there are men of our time, perhaps more than in the times of our fathers, who are than in the times of our fathers, who are favored with remarkable constitutions. Those who started life with them are weighed down with infirmities, so that the grass-hopper would be a burden, or they have almost all gone years since to their long

home.

But these that are left are as robust to appearance as ever. They boast, it may be, that, like Moses, their eye is not dimmed nor their natural force abated. They scarcely know what sickness is, and so playful are they that they even hint "that death has forgotten them!" gotten them!

But we look again, and where are they? Their seats are vacant in the house of God They come not, as aforetime, to the market, or place of business concourse, or of idlo leisure, where old men do congregate to talk broken and fond over the past and to sigh

over the present.

2. In the fading of the leaf we see the 2. In the lading of the leaf we see the gradual nature of our decay. In all this process of decay and death in nature how silently and gradually does the work go on. Nature comes forth with her colors and pencil at eventide and morning and paints here and there, on upper and under side of each leaf, unseen and unheard, her myriad and magic hues. In her laboratory no foot fall nor sound is heard, nor light seen, till, by her constant, gradual touches, she has produced her changes, so as no chemist could duced her changes, so as no chemist could make them, and then, mid the voices and sighs of the dying forest, the shower of

leaves comes fluttering, like wounded birds, to their low, long home. Se men fade away, little by little, till they fall. Youth glides onward into manhood, manhood into age, and age itself becomes "the oldest inhabitant" by an unseen and unsuspected process. Time steals over our houses and our homes as silently as it does on the leaf and in the tree top and forests—fading the black hair into the silver and the gray, dimming the eyes and changing their focus, making the limb that was so elastic to be limp and limping, plucking beauty from of the young and vigor from the

arm of the strong.

Brethren, the single point I would make from all this idea of the gradual fading is that we are all in danger of being taken by surprise in the matter of our death.

Thus senseless are most men as to the progress of their decay, as well as to the make up of their characters—senseless well nigh as the very leaves just before they fall.

3. We read a lesson as to the brovity of life. What is more ephemeral than a leaf? But ready of the senseless will be senseless. yesterday it was in its fresh beauty—to-day is driven by the winds. "Am I a leaf," asks one in the Scriptures, "that God should chase me?" We have all seen the verdant tree, in

whose deep shades the birds sang out of sight, beneath it the cattle ruminated at noon, but we pass again, and the birds have gone south, the cattle are gone, and even the tree itself lifts its naked arms as if in supplication that heaven would spare it now it had every leaf. Such is human life—as you may learn most impressively by going to some aged one and asking him how life looks in the retrospect. We say not that you mould ask a youth how it looks in the prospect.

If we examine the Scripture use of the decay of the leaf to represent our own dissolution we shall have a hundred texts. "Because as the flower of the grass he shall pass away. In the morning it growth up and flourisheth; in the evening it is cut down and withereth." This is a specimen and stands for all.

for all.

"Art is long and life is fleeting," wrote Longfellow in his "Psalm of Life." I stood amid the trees about his old revolutionary house; but he faded before those trees that year. I went to my college and sat down in the old grove, and picked up leaves from trees where we used to play, and thought that more than half of our class were dead, while those trees put out green every year.

Mrs. Hemans wrote, "Leaves have their time to fall," &c., but she has gone with the leaves. "Like leaves of trees the race of men," wrote Homer; but he has been dead—if such a man can die—over 2,000 years!

if such a man can die—over 2,000 years!

4. In the fate of the leaf we may see our own undistinguished portion after death. No matter how tenacious the leaf be of its place on high it must come down, gently or rudely, by frost, ripeness, or storm to its low

bed.

Thus, my friends, shall we fall. We may
Thus, my friends, shall it the more tenacling to life, we may hold it the more tena-

The tree of deepest root is found Least willing still to quit the ground. The adversities, the polting storms of life may little incline us to let go our place; but may little incline us to let go our place; but we shall, we must, come down to our lowly bed. There we shall lie. We shall lie lower than the leaves, and though some may now think themselves too beautiful for the grave. though they may have some distinction of talent, of wealth, or of place which they hoped would save them from the fate of the vulgar dead, in common with the common, in as narrow, in as short, in as deep, dark, and dank a grave as they, these will be laid, and there beasts and men will walk over our sod as we walk over fallen leaves, and there the worm shall have its home, rioting on our moldering dust. In II Kings it says: "For she was a king's daughter, but they found no more of her than the skull, and the feet, and the palms of her hands."

more of her than the skull, and the feet, and the palms of her hands."

5. That as the lenf comes again in the spring, so our bodies will be renewed by the resurrection.

There is a superiority of one mind over another, though all bodies fade away alike, and this thought, were there no resurrection, should put us on the cultivation of those vir-tnes which excel.

tues which excel.

Especially is this so, if these minds are to have a new spiritual body. We see the rose bush die, but the spring brings the leaves and bloom and fragrance. So with all trees and their leaves, and "the survival of the fitest." Our Lord raised Lazarus: He raised the son of the widow of Nain. Their bodies died again, but the new spiritual body at the general resurrection will be like Christ's glorious body.

And so when we bury our friends, or our friends shall bury us—no thanks to infidelity—there is the hope, as sure as spring, that through Christ, our first fruit, that this "corruptible shall put on incorruption, and this tues which excel.

through Christ, our first fruit, that this "corruptible shall put on incorruption, and this mortal immortality."

It can be said at the Christians grave, "On

the cold cheek of death smiles and roses are blooming, and beauty immortal awakes from

The Christian will then "be as a tree planted beside the waters whose leaf shall not fade forevermore." Amen.

THE LORD'S MAN.

BERMON BY REV. SAMUEL H. GREENE, AT CALVARY BAPTIST CHURCH. Not slothful in business; fervent in spirit; serving the Lord—Romans 12, 11.

Yesterday morning the pastor spoke on the spiritual advantages of business life," as suggested by the first words of the present text. We take the subject where it was left there. Religion is not a thing apart from buisness or real life. The modern tendency to divorce spirituality and business is wrong, all wrong. The beauty and power of the religion of Christ is in that it is best developed, not in seclusion, but in business, along the legitimate lines of our common work. Life is more than rhetoric and logic. Our work is life building. True life has its characteristics. Paul mentions some to us. We are to be dilligent in business. Not most because of the business. Not most because of the physical necessity, nor yet the influence of industry on the community, but because of its power to develop our spiritual life, because by its proper use as Christians we grow intelligent, honest, and kind. Most of all are we to recognize that our business is important chiefly because it is but a part of the Lord's business. Not the pulpit alone is the Lord's, but counter, desk, anvil, and bench, all preach a common gospel, are dignified by All preach a common gospel, are dignified by a common thought and service. Here it is grace to kneel, yonder to give honest measure, and then to make honest figures in daybook and ledger. Business opens its thousand avenues for the witness of the goapel in lives made better by it in the common places of toil and temptation. Be, then "not slothful

in business. But there must be more than business in But there must be more than business in religion, more than calm, honest decision, more than simple principle. That which is the distinguishing feature of the Lord's man is his spirituality. "Ye must be born again." No man comes into the hope of the gospel save through the gateway of this mysterious birth. "God is a spirit, and they that worship Him must worship Him in spirit and truth." It is not a life with a spiritual side only, but there is to be leadership in this truth." It is not a life with a spiritual side only, but there is to be leadership in this higher element. Hely zeal, not wild impulse, but intelligent, inspiring, abiding enthusiasm—"fervent in spirit." The low temperature of many a life is its weakness and shame. God's man is everywhere and always an earnest man. Would you increase the fervor of your spiritual life, study God's words, seek to know the plan of His work, there prayerfully ask the fioly Spirit's presence and power, and then "get leave to work." Not among the demoralized stragglers at the rear is patriotism roused, but at the front among the brave and true. Finally, it is the Lord's service into which we are called. It is not selfish. We are not to turn the home, the business, nor the church into a selfish ministry to ourselves. There is, moreover, in this service nothing There is, moreover, in this service nothing abject or slavish. It is not to cater to the weakness, pride, nor opinion of men, though in a high and holy sense it becomes the minister of all. Pulpit, desk, brush, or plow all are made means to one common end. Life is returned to its Eden purpose of happy service, and whatsoever is done is for "the glory

Seek then your place of daily toil with a sense of its real sacrodness. Remember with Carlyle—"All true work is sacred; in all true work, were it but true hand labor, there is something of divineness." Your desk, your counter, or bench may be as sacred as this pulpit if consecrated to the same high purpurpose. God's man is not slothful in business. He is the best type of a business man. He is fervent in spirit; in the glow of his spiritual enthusiasm making all he does the Lord's

business. NOTES. At Waugh M. E. church yesterday morning the pustor, Rev. Wilford Downs, occupied the pulpit. In the evening an impressive sermon was preached by Rev. Mr. Parker. An interesting gospel temperance mosting was hold at 3:30 o'clock, which was addressed by Prof. Mitchell and others. A Thanksgiving love feast will be held at this church Thursday

Mitchell and others. A Thanksgiving love feast will be held at this church Thursday evening.

The closing services of dedication week at the church of the Reformation were held yesterday morning by the pastor, Rev. W. E. Parson, who treated on the work that had been done by the congregation in the past and what is proposed to be done in the future. At the evening service several addresses were made in the interest of the Associated Charities. Both services were largely attended.

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STABBIN PLACE STOCK PARM, FULTONVILLE, MONTGOMERY Co., N. V. July 24, 1881 THE ELLIS SPAVIN CURE CO.:

ORNTLEMENT: Remedies received in good shape.
Send me a glass sign by supress to Fonda, well
packed, and I think it will come all right. Also send
me some of those cards with a horse lead and shoo on. I have taken off several curls, "one very bad;"
cured a case of sweeney and Navicular disease with
the Spavin Cure, and restored several wornout
horses with the Fowders. Yours respectfully.

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J. H. Whitson & Son, 20th street, New York, say:
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"We believe Ellis Horse Remedies to be the best articles on the American market."—Strauss & Immen, East 24th street, New York city.

"Too much cannot be said in praise of your most valuable remedies," say Langan Bros. New York, "We have produced results with them such as we have not been able to do with any others." Send for free book of testimonials, describing all our specialties.

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BAKER'S Breakfast Cocoa.

Warranted absolutely pure Cocaa, from which the excess of Oil has been removed. It has three times the strength of Cocor mixed with Starch, Arrowroot or Sugar, and is therefore far more economi-cal. It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health. Sold by Grocers everywhere.

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TRAINS LEAVE WASHINNION, FOR SHADON,
CURBER OF SIX BAND AS STORES, AS follows:
POP Pliniburg and the West, Chicago Limited Express of Paince Sleeping Cars, at 5-40 a. m. daily
Fast Line, 84-5, m. daily, with Siseping Cars from
Harrisburg to Cincinnat. Western Extress, 7-50 p.
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For Alexandria, 6, 5, 723, 9.25, 11, 05, and 15, 35 s. m., 205, 425, 5, 25, 5, 85, and 16.55 p. m. On Sunday at 6, 35, 8, 25, 11, 65, and 16, 35 p. m. On Sunday at 6, 35, 8, 25, 11, 65, and 16, 50 p. m. On Sunday at 6, 35, 8, 25, 11, 65, and 16, 50 p. m. On Sunday at 6, 35, 8, 25, 11, 65, and 16, 50 p. m. daily, and 5 p. m. daily, ex-ept sanday.

Trains leave Alexandria for Wesnington, 6, 05, 3, 0, 10, 10, and 10, 20 a. m., 1, 1, 305, 22, 5, 10, 7, 25, and 10, 60 p. m., and 12, 10 minington. On Sunday at 8, 20 p. and 10, 10 p. m., and 12, 10 minington. On Sunday at 8, 20 p. and 10, 10 p. m., 20 and 15, 40 p. m.

Tickets and internation at the office, northeast corner of Thirresult street and Pennsylvania average, and at the shalon, where orders quit be left for the checking of buggage to destination from botels and residences.

CHARLES E. PUGH, General Manager.

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PALTIMORE AND OHIO RAILROAD. THE MODEL PAST LINE AND THE ONLY LINE

THE EAST AND THE WEST,
DOUBLE TRACK: JANNEY COUPLER! STEEL
Schedule to take effect SUNDAY, NOVENBER
18, 1883. 18, 188.
Leave Washington from station corner of New Jersey avenue and University by Eastern Standard of 5sta Meridian time.
For Chicago, Chicinnati, Louisville, and St. Louis daily at 3.0 a. m., 18.15 a. m., 18 to p. m., with through coache and Palace Stepting Cars to above points, without change; 18,15 a. m. daily to Chicago, except Saureday.

and received at any point in the city.
W. M. CLEMENTS, M. of T., Baltimore; C. K. LORD, G. P. A.

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THE TRUNK LINE TO THE SOUTH, SOUTHWEST, AND WISST.
Schedule in effect NOVEMBER 18, 1882:

\$25 A. M.—New Orleans Mail, daily, making \$C^{-80}\$,
connections to all points South as it Southwest,
Paily, except Sunday, with 1...\$C R. P. Pullman
Sleeping Cars from Washington via Danville to
Atlanta and Atlanta to New Orleans also Washington to New Orleans via Lynchburg and Bristol.
\$210 P. M.—Louisville Fast Line daily, via Chaftotsville, Huntington, and Lexington, to Cincionsti,
Louisville, and all Western Points, making direct
connections, and with solid train and Pullman
Sleeping Cars. Washington to Louisville,
1940 P. M.—Southern Mail and Express, daily, to all
peints South and Southwest, via Danville and
Charlotte, Daily, except Sunday, with C. & O. Ry.
Pullman Sleeping Cars. Washington to Augusta,
via Charlotte, and Charlotte to Montgomery.
Manassas Division train leaves Washington on & 833.

via Charlotte, and Charlotte to Montgomery.

Anaesse Division train leaves Washington at 837 a.

m. dally, except Sunday. Warrenton trains leave
Washington at 835 a. m. and £10 p. m. dally.

For tickets and all information inquire at Comsains office, 601 Pa. ave., or at Union Depot.

M. SLAUGHTER.

General Passonger Agent.

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General Passonger Agent.

SOL. HAAB, Traille Manager.

THESAPEAKE AND ORIO BAILWAY. TRUNK LINE TO THE WEST, SOUTHWEST,

Ou and after SUNDAY, November 18,1883, passenger rains of this route will leave Washington from B. & Ou and after SUNDAY. November 13,1833, passenger trains of this route will leave Washington from B. & P. Depot as follows:

835 A. M.—Wey Mail (daily, except Sunday), for Clifton Forge and intermediate stations on C. & O. RY.

510 P. M.—LOUISVILLE AND CINCINNATI FAST LINE (DAILY). Solid train, with Pullman cars to Louisville: Richmond to Chichandi without change: arriving, Columbus, Ohlo, at 455 p. m.; i. Windhester, 215 p. m.; Connecting at these clites with through trains to all points West, Southwest, and Northwest.

1649 P. M.—Night Express (daily, except Sunday), for Ashland, Ky., and intermediate stations on C. & O. R.

1100 A. M.—For Newport News, Old Point, and Norfick (daily, except Sunday), arriving, Newport

Ashland, Ky, and intermediate stations on C. & O. Ry. II:00 A. M.—For Newport News, Old Point, and Nor-folk (daily, except Sunday), arriving. Newport News, at 7 p. m.: Old Point, 7:30 p. m.; Norfolk, 8:10 p.m. A. Dply C. & O. Ry. Office, 513 Peoinsylvania avenue V. M. Ry. Office, 6:31 Pennsylvania avenue, and B. & H. W. FULLER, C. W. SMITH, FRANK TRISS., G. P. Agt. Gen'l Man'r. N. E. Pas'r Act

WASHINGTON, OHIO AND WESTERN RAILS Trains arrive at and leave from B. and P. (Sixth street) depot as follows:

Accom, arrives \$125 a. m. daily.
Mail arrives \$125 p. m. daily except Sunday.
Mail leaves \$125 p. m. daily except Sunday.
Accom, leaves \$25 p. m. daily except Sunday.
On Sundays only a train will leave at \$30 p. m. Commutation te-kets not hon-bred on Sunday trains, ser-sw.

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